Grimoirium Verum

or

The True Grimoire

The Most Approved Keys
of
Solomon, The Hebrew Rabbi

Wherein The Most Hidden Secrets,
Both Natural And Supernatural
Are Immediately Exhibited.

Modo operator per necessaria et contenta
facit scia tamen oportit Daemonum
potentia dum taxat per agantur.

Translated From The Hebrew
by
Plangiere,
Jesuit Dominicane.

with a Curious collection of Rare and Astounding Magical Secrets.

Edited, With A Preface By
James Banner, Gent.

Originally Published By
Alibeck The AEgyptian

at Memphis

1517.

The Grimoirium Verum

PDF edition, 1999 Phil Legard

INTRODUCTION

In the first part is contained various dispositions of characters, by which powers the spirits or, rather, the devils are invoked, to make them come when you will, each according to his power, and to bring whatever is asked: and that without any discomfort, providing also that they are content on their part; for this sort of creature does not give anything for nothing. In the first part is taught the means of calling forth the Elemental Spirits of the Air, Earth, Sea or of the Infernus, according to their affinities.

In the second part are expressed the secrets, both Natural and Supernatural which operate by the power of the Daemons. You will find the manner to make use of them, and all without deceit.

In the third part is the Key to the Work, with the manner of using it. But, before starting this, it will be necessary to be instructed in the following: There are three powers, which are Lucifer, Beelzebuth and Astaroth. You must engrave their Characters in the correct manner and at the appropriate hours. Believe me, all this is of consequence, nothing is to be forgotten.

THE FIRST BOOK

Concerning the Characters of the Daemons.

You must carry the aforesaid character with you. If you are male, in the right pocket, and it is to be written in your own blood, or that of a sea-turtle. You put at the two half-circles the first letter of your name and surname. And if you wish more, you may draw the character on an emerald or ruby, for they have a sympathy for the spirits, especially those of the Sun, who are the most knowledgeable, and are better than the others. If you are a female, carry the character on the left side, between the breasts, like a Reliquary; and always observing, as much as the other sex, to write or have engraved the character on the day and in the hour of Mars. Obey the spirits in this, that they may obey thee.

The spirits who are powerful and exalted, serve only their confidants and intimate friends, by the pact made or to be made according to certain characters at the will of Singambuth or of his Secretary. Aabidandes, of whom we will give you information, is the perfect acquaintance to call, conjure and constrain, as you will see in the Key, where you will be given a method of making a pact with the spirits.

Of the Nature of Pacts.

There are only two kinds of pact, the tacit and the apparent [or explicit]. You will know the one from the other, if you read this little book. Know, however, that there are many kinds of spirits, some attractive and others not attractive.

It is when you make a pact with a spirit, and have to give the spirit something which belongs to you, that you have to be on your guard.

The Kinds of Spirits.

In regard to spirits, there are the superior and the inferior. Names of the superiors are: Lucifer, Beelzebuth, Astaroth. The inferiors of Lucifer are in Europe and Asia, and obey him. Beelzebuth lives in Africa, and Astaroth inhabits America.

Of these, each of them has two who order their subjects all that which the Emperor has resolved to do in all the world, and vice-versa.

The Visible Appearance of Spirits.

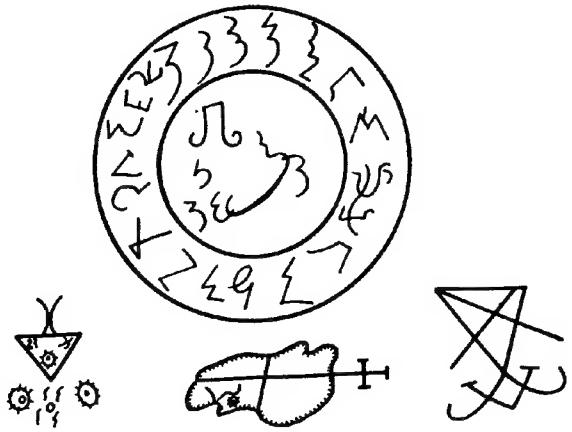
Spirits do not always appear in the same shape. This is because they are not themselves of matter or form, and have to find a body to appear in, and one suitable to their intended manifestation and appearance.

Lucifer appears in the form and figure of a fair boy. When angry, he seems red. There is nothing monstrous about him.

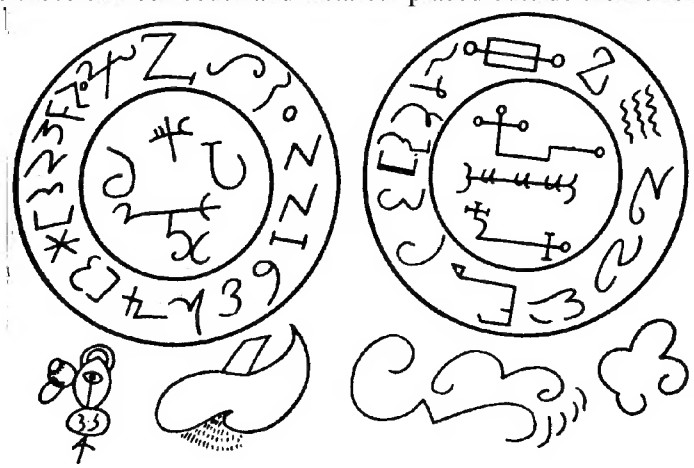
Beelzebuth appears sometimes in monstrous forms, sometimes like a giant cow, at times like a he-goat, with a long tail. When angry, he vomits fire.

Astaroth appears black, in human shape.

Here are three characters of Lucifer, outside his circle:



The following are those of Beelzebuth and Astaroth placed outside their circles:

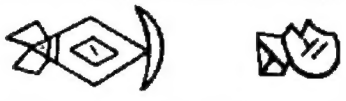


To Invoke the Spirits.

It is only necessary, when you desire to invoke them, to call them by their characters, which they themselves have given. And when you wish to invoke them, call them to serve you, in the manner taught in the Third Part.

Descending to the Inferiors.

Lucifer has two demons under him: Satanackia and Agalierap. Those of Beelzebuth are Tarchimache and Fleruty. The characters of Satanackia and Fleruty are:



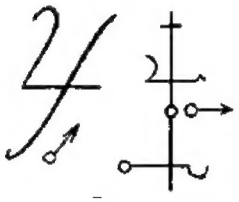
The two inferiors of Astaroth are Sagatana and Nesbiros, and their characters are:

There are yet other daemons, apart from these, who are under Duke Syrach. There are eighteen of these, and their names are:

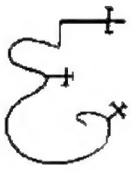
I. Clauneck
II. Musisin
III. Bechaud
IV. Frimost
V. Klepoth
VI. Khil
VII. Mersilde
VIII. Clisthert
IX. Sirchade
X. Segal
XI. Hicpacth
XII. Humots
XIII. Frucissiere
XIV. Guland
XV. Surgat
XVI. Morail
XVII. Frutimiere
XVIII. Huictiigaras

These are the characters of fifteen inferior spirits:

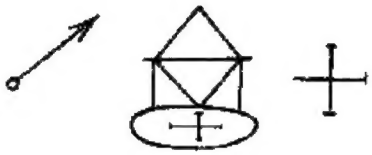
BUCON



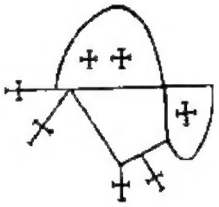
CLISTHERT



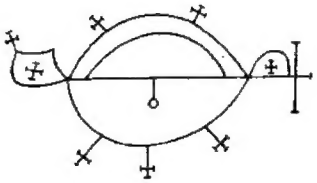
FRUCISSIERE



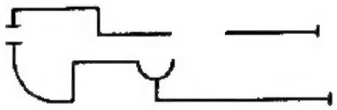
GULAND



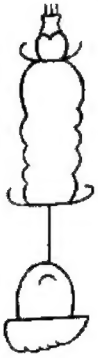
MORAIL



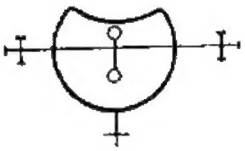
HICPACTH



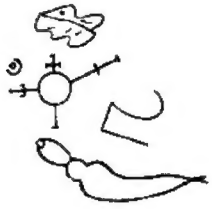
FRUTIMIERE



HUICTIIGARAS

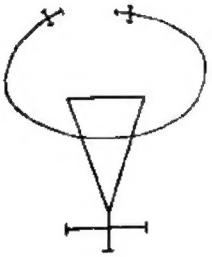


HUMOTS

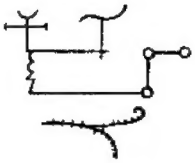


KHIL

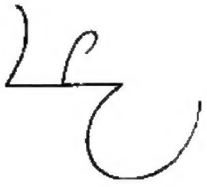
MERSILDE



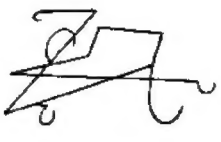
MINOSON



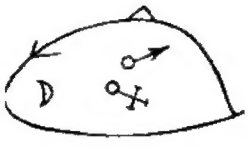
SEGAL



SIRCHADE



SURGAT



THE SECOND BOOK

AGLA * ADONAY * JEHOVA

There are other daemons, but as they have no power, we shall not speak of them. The powers of the eighteen above-mentioned ones are these:

CLAUNECK has power over riches, can cause treasures to be found. He can give great riches to he who makes a pact with him, for he is much loved by Lucifer. It is he who causes money to be brought.

MUSISIN has power over great lords, teaches all that happens in the Republics, and the affairs of the Allies.

FRIMOST has power over women and girls, and will help you to obtain their use.

KLEPOTH makes you see all sorts of dreams and visions.

KHIL makes great earthquakes.

MERSILDE has the power to transport anyone in an instant, anywhere.

CLISTHERT allows you to have day or night, whichever you wish, when you desire either.

SIRCHADE makes you see all sorts of natural and supernatural animals.

HICPACTH will bring you a person in an instant, though he be far away.

HUMOTS can bring you any book you desire.

SEGAL will cause all sorts of prodigies to appear.

FRUCISSIERE revives the dead.

GULAND causes all illnesses.

SURGAT opens every kind of lock.

MORAIL can make anything invisible.

FRUTIMIERE prepares all kinds of feasts for you.

HUICTIIGARAS causes sleep in the case of some, and insomnia in others.

Under Satanachia and Sataniciae are fourty-five [or, according to other versions, fifty-four] daemons. Four of these, the chiefs, are Sergutthy, Heramael, Trimasael and Sustugriel. The others are of no great consequence.

These spirits are of great advantage, and they work well and speedily, in the case that they are pleased with the operator.

Sergutthy has power over maidens and wives, when things are favourable.

Heramael teaches the art of healing, including the complete knowledge of any illness and its cure, He also makes known the virtues of plants, where they are to be found, when to pluck them, and their making into a complete cure.

Trimasael teaches chemistry and all means of conjuring of the nature of deceit or sleight-of-hand. He also teaches the secret of making the Powder of Projection, by means of which the base metals may be turned into gold or silver.

Sustugriel teaches the art of magic. He gives familiar spirits that can be used for all purposes, and he also gives mandragores.

Agalierept and Tarihimal are the rulers of Elelogap, who in turn governs matters connected with water.

Nebirots rules Hael and Surgulath. The former (Hael) enables anyone to speak in any language he will, and also teches the means whereby any type of letter may be written. He is also able to teach those things which are most secret and completely hidden.

Sergulath gives every means of speculation. In addition, he instructs as to the methods of breaking the ranks and strategy of opponents. Subject to these are the eight most powerful subordinates:

I. PROCULO, who can cause a person to sleep for forty-eight hours, with the knowledge of the spheres of sleep.

II. HARISTUM, who can cause anyone to pass through fire without being touched by it.

III. BRULEFER, who causes a person to be beloved of women.

IV. PENTAGNONY, who gives the two benefits of attaining invisibility and the love of great lords.

V. AGLASIS, who can carry anyone or anything anywhere in the world.

VI. SIDRAGOSAM, causes any girl to dance in the nude.

VII. MINOSON, is able to make anyone win at any game.

VIII. BUCON, can cause hate and spiteful jealousy between members of the opposite sexes.

THE THIRD BOOK

The Invocation.

This is the Invocation:

HELOY + TAU + VARAF + PANTHON + HOMNORCUM + ELEMIATH + SERUGEATH + AGLA + ON + TETRAGRAMMATON + CASILY.

This Invocation is to be made on virgin parchment, with the characters of the D¾mon upon it, which causes the intermediary Scirlin to come. For from this depend all the others, and it can constrain them to appear in spite of themselves, as he has the power of Emperor.

Orison : Preparation.

Lord God Adonay, who hast made man in Thine own image and resemblance out of nothing! I, poor sinner that I am, beg Thee to deign bless and sanctify this water, so that it may be healthy for my body and my soul, and that all foolishness should depart from it.

Lord God, all-powerful and ineffable, and who led Thy people out of the land of ®gypt, and has enabled them to cross the Red Sea with dry feet! Accord me this, that I may be purified by this water of all my sins, so that I may appear innocent before Thee! Amen.

When the operator has thus purified himself, he is to set about the making of the Instruments of the Art.

Of the Magical Knife.

It is necessary to have a knife or lancet, of new steel, made on the day and hour of Jupiter with the Moon crescent. If it cannot be made, it may be bought, but this must be done at the time, as above.

Having achieved this, you will say the Orison or Conjuration following, which will serve for the knife and lancet.

Conjuration of the Instrument.

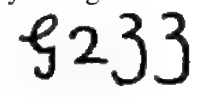
I conjure thee, O form of the Instrument, by the authority of our Father God Almighty, by the virtues of Heaven and by the Stars, by the virtue of the Angels, and by the virtue of the Elements, by the virtues of the stones and herbs, and of snow-storms, winds and thunder: that thou now obtain all the necessary power into thyself for the pefectioning of the achievement of those things in which we are at present concerned! And this without deception, untruth, or anything of that nature whatsoever, by God the Creator of the Sun of Angels! Amen.

Then we recite the Seven Psalms, and afterwards the following words:

Dalmaley lamekh cadat pancia velous merroe lamideck caldurech anereton mitraton : Most Pure Angels, be the guardians of these instruments, they are needed for many things.

The Sacrificial Knife.

On the day of Mars [Tuesday] at the New Moon, make a knife of new steel which is strong enough to cut the neck of a kid with one blow, and make a handle of wood on the same day and in the same hour, and with an engraver you engrave on the handle these characters:



Then asperge and fumigate it, and you have prepared an instrument for service when and where you wish.

The Manner of Asperging & Fumigation.

First, there is the Orison which is needful on asperging, and it is thus recited:

In the name of the immortal God, asperge [N] and clean you of all foolishness and all deceit, and you will be whiter than snow. Amen.

Then pour as the aspersion blessed water thereon, saying:

In the name of the Father + and of the Son + and of the Holy + Ghost, Amen.

These aspersions are necessary for every item of equipment; so also is the fumigation which follows.

To fumigate, it is necessary to have a cruse, in which you place coal newly kindled with a new fire, and let it be well ablaze. On this you place aromatics, and when perfuming the article in question, say the following:

Angels of God, be our help, and may our work be accomplished by you. Zalay, Salmay, Dalmay, Angrecton, Ledrion, Amisor, Euchey, Or. Great Angels: And do thou also, O Adonay, come and give to this a virtue so that this creature may gain a shape, and by this let our work be accomplished. In the name of the Father + and of the Son + and of the Holy + Ghost, Amen.

Then recite the Seven Psalms which come after Judicum tuum Regida and Laudate Dominum omnes gentes.

Of the Virgin Parchment.

Virgin parchment can be made in many ways. Generally it is made of the skin of a goat or a lamb, or other animal, which must be virgin.

After inscribing on the blade AGLA, and having fumigated it, the knife will serve you for all purposes.

Remember that when you make the Sacrifice in order to obtain the virgin parchment from the kid, all the instruments must be on the altar.

You make the baton [or Rod, staff] of the Art from Hazel wood that has never borne, and cut it with a single stoke on the day and in the hour of Mercury [Wednesday], at the Crescent Moon. And you engrave it with the needle, the pen or the lancet, in the following characters:

The seal and character of Frimost to be inscribed on the first Rod:

Then you make another baton of Hazel wood, which has never borne, and which is without seed, and cut it in the day and hour of the Sun [Sunday], and on this you engrave these characters:

The seal and character of Klippoth is to be inscribed on the second Rod.

This having been done, you say over your baton the following Orison:

Orison.

Most wise, most powerful Adonay, deign to bless, sanctify and conserve this batTMn so that it may have the necessary virtue, O most holy Adonay, to whom be honor and glory for all time. Amen.

Of the Lancet.

It is necessary to have a new lancet, conjured and prepared like the knife and sickle. Make it in the day and hour of Mercury, at the Crescent Moon. Now follows the method of Making the Sacrifice of the Kid.

Take your goat and place it on a flat surface, so that the throat is uppermost, the better to cut it. Take your knife and cut the throat with a single stroke, while pronouncing the name of the Spirit you wish to invoke.

For example, you say:

I kill you in the name and in the honor of [N]. . .

This is to be well understood, and take care that you sever the throat at first, and do not take two strokes, but see that he dies at the first.

Then you skin him with the knife, and at the skinning make this Invocation:

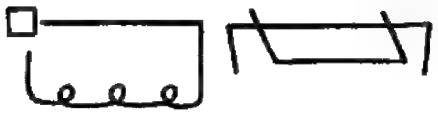
Adonay, Dalmay, Lauday, Tetragrammaton, Anereton, and all you, Holy Angels of God, come and be here, and deign to infuse into this skin the power that it may be correctly conserved, so that all that is written upon it may become perfected.

After the skinning, take well-ground salt, and strew this upon the skin, which has been stretched, and let the salt cover the skin well. Before you use the salt it must have the following Benediction said over it.

The Benediction of the Salt.

I exorcise you, O creature of the Salt, by the God who is living, the God of all Gods, the Lord of all Lords, that all fantasies may leave you, and that you may be suitable for the virgin parchment.

When this is finished, let the skin with the salt upon it remain in the sun for a full day. Then obtain a glazed pottery jar, and write these characters around it with the Pen of the Art:



Get quicklime and slake this with exorcised water, and put these in the jar. Whe it is liquid place it in your goatskin, and leave it long enough for the hairs to peel off of themselves.

As soon as the hair is in such a condition as to come off with a touch, remove it from the jar and peel the hairs with a knife made from carved Hazel. The knife must have had these words said over it:

O holiest Adonay, put into this wood the power to cleanse this skin, through the holy name Agason, Amen.

The skin, when peeled, may be stretched over a piece of new wood, and stones are to be placed on the skin, so that they hold it down. These are to be stones from a river bank. Before placing the stones, say the following Orison over them.

The Orison of the Stones.

O Adonay, most puissant and all-powerful Lord, allow that these stones may stretch this skin, and remove from them all wickedness, so that they may possess the required power. Amen.

Of the Aspersion of the Water.

All water used in these experiments must be asperged, by saying this over it:

Lord God, Father, all-powerful, my refuge and my life, help me, Holy Father, for I love you, God of Abraham, of Isaac, of Jacob, of the Archangels and Prophets, Creator of All. In humility, and, calling upon Thy holy Name, I supplicate that thou wilt agree to bless this water, so that it may sanctify our bodies and our souls, through Thee, most holy Adonay, Everlasting Ruler, Amen.

The skin is allowed to dry after this, and before quitting the spot, say over the parchment:

Je, Agla, Jod, Hoi, He, Emmanuel! Stand guard over this parchment, in order that no spectra may take charge of it!

When the skin is dry it may be removed from its wodden frame, blessed and fumigated, and then it is ready for use.

It is important that this must not be seen by any women, and more especially during certain times of theirs [i.e., during menstruation], otherwise it will lose its power. It must also be known that when you make and use this parchment, you must be clean, pur and chaste.

The operator is to say one Mass of the Nativity then, and all the instruments are to be on the altar.

Of Aspersion.

You take an asperser made with a bunch of mint, marjoram and rosemary which is secured by a thread which has been made by a virgin maiden.

The asperger is made in the day and hour of Mercury when the Moon is at its crescent.

Of the Perfumes.

These are to be wood of aloes, incense and mace. As for the mace, this is all that you need for the circle, and over the perfumes is to be said the following Orison:

The Orison of the Aromatic Perfumes.

Deign, O Lord, to sanctify the creature of this, in order that it may be a remedy for the human race, and that it may be a remedy for our souls and bodies, through the invoking of Thy holy Name! Agree that all creatures which may breathe in the vapor of this may have wealth of their bodies and souls: through the Lord who has fashioned the time eternal! Amen.

Of the Pen of the Art.

Take a new quill, and asperge and fumigate this in the same way as the other instruments, and when you are cutting its points, say:

Ababaloy, Samoy, Escavor, Adonay: I have from this quill driven out all illusions, so that it may hold within it with effectiveness the power needed for all those things which are used in the Art: for both the operations and the characters and conjurations. Amen.

Of the Ink-horn.

You buy a new Ink-horn on the day and in the hour of Mercury. At this time, also, these characters are [to be] inscribed upon it:

JOD HE VAU HE + METATRON + JOD + KADOS + ELOHIM SABAOTH.

Then newly-made ink is exorcised with this exorcism before being placed in the horn:

I exorcise you, Creature of this Ink, by the names Anston, Cerreton, Stimulator, Adonay, and by the Name of He who created all by one word, and who can achieve all, so that you shall assist me in my work, and so this work may be accomplished by my desire, and brought to a successful end through the agreement of God, He who rules all things, and through all things, omnipresent and eternal. Amen.

Then the ink is to be blessed with this Blessing:

Lord God, Almighty, ruler over all and forever, Thou who dost cause to take place the greatest wonders in Thy creations, deign to grant the grace of Thy holy spirit through this ink. Bless it, and sanctify it, and impart to it a special power, that whatever we may say or do or desire may be accomplished: through Thee, Most Holy Prince, ADONAY. Amen.

The Preperation of the Operator.

When the implements are ready, the operator must prepare himself. This is first done by this Preparatory Orison:

Lord God, ADONAY, who hast formed man in Thine image, I, the unworthy and sinful, beseech Thee to sanctify this water, to benefit my body and soul, cause me to be cleansed.

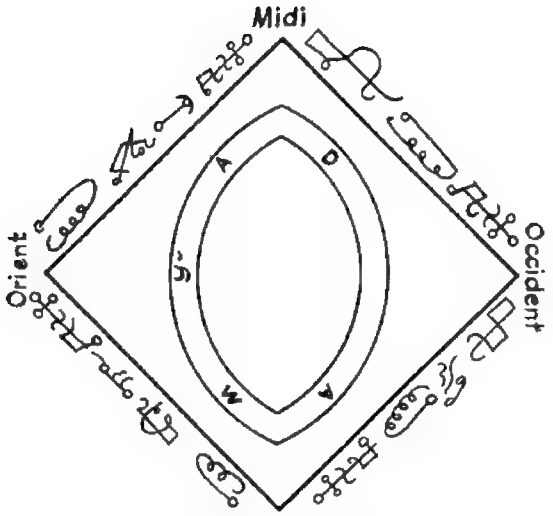
As he says this the operator is to wash his face and hands with the water that he is blessing.

NOTE: This water is to be used for washing the hands and feet, and know alsoÑand know and know againÑthat it is necessary and most necessary, to abstain three days from sin: and above all mortally, however much the human frailty may be, and especially guard your chastity.

During the three days, study the book and during this time, pray five times during the day and four times each night, with the following form:

Astrachios, Asach, Ascala, Abedumabal, Silat, Anabotas, Jesubilin, Scingin, Geneon, Domol: O Lord my God, Thou who art seated higher than the Heavens, Thou who art seated higher than the Heavens, Thou who seeth even unto the depths, I pray that Thou unto me the things which I have in my mind and that I may be successful in them: through Thee, O Great God, the Eternal and who reigns for ever and ever. Amen. [Shah gives a note of a variation: "Astrocio, Asath, a sacra Bedrimubal, Felut, Anabotos, Serabilem, Sergen, Gemen, Domos: . . ."]

All this having been done correctly, all that remains is to follow your invocations and draw your characters and you do as follows.



In the day and hour of Mars [Tuesday] the Moon being at the crescent, and at the first hour of the day—which is a quarter of an hour before sunrise—you will prepare a piece of virgin parchment, which shall contain all the characters and the invocations of the spirits which you wish to produce.

For example, in the said day and hour, you will attach to the small finger of the hand (which is the finger of Mercury) a thread spun by a virgin girl, and pierce the finger with the lancet of the Art, to get blood from it, with which you form your Scirlin character, as is given at the commencement of this book. Then write your invocation, which is that which follows.

Invocation to Scirlin.

HELON + TAUL + VARF + PAN + HEON + HOMONOREUM + CLEMIALH + SERUGEATH + AGLA + TETRAGRAMMATON + CASOLY.

You must write the first letter of your name where is the letter A [in the sign & character of Scirlin], and that of your surname where is the letter D. The spirit Aglassis, whose character it is, is very potent to render you service, and will cause you to have power over the other spirits.

Make above the Character of the Spirit that you desire to come, and burn incense in his honor. Then make the conjuration which is addressed to the spirit that you want to cause to appear, and burn incense in his honor.

Conjuration for Lucifer.

Lucifer, Ouyar, Chameron, Aliseon, Mandousin, Premy, Oriet, Naydrus, Esmony, Eparinesont, Estiot, Dumosson, Danochar, Casmiel, Hayras, Fabelleronthou, Sodirno, Peatham, Come, Lucifer, Amen.

Conjuration for Beelzebuth.

Beelzebuth, Lucifer, Madilon, Solymo, Saroy, Theu, Ameclo, Sagrael, Praredun, Adricanorom, Martino, Timo, Cameron, Phorsy, Metosite, Prumosy, Dumaso, Elivisa, Alphrois, Fubentroty, Come, Beelzebuth, Amen.

Conjuration for Astaroth.

Astaroth, Ador, Cameso, Valuerituf, Mareso, Lodir, Cadomir, Aluiel, Calniso, Tely, Plorim, Viordy, Cureviorbas, Cameron, Vesturiel, Vulnavij, Benez meus Calmiron, Noard, Nisa Chenibranbo Calevodium, Brazo Tabrasol, Come, Astaroth, Amen.

After having said seven times the conjuration addressed to superior spirits, you will see the spirit at once appear, to do whatever you desire.

Dismissal of the Spirit.

When you have written the conjuration on the virgin parchment, and have seen the spirit, being satisfied, you can dismiss him by saying this:

Ite in pace ad loca vestra et pax sit inter vos redituri ad mecum vos invocavero, in nomine Patris + et Filii + et Spiritus Sancti + Amen.

[Go in peace unto your abode and let there be peace between you and I, and be ready to come to me when you are called, in the name of the Father + and the Son + and of the Holy Spirit + Amen]

Conjuration for Inferior Spirits.

OSURMY + DELMUSAN + ATALSLOYM + CHARUSIHOA + MELANY + LIAMINTHO + COLEHON + PARON + MADOIN + MERLOY + BULERATOR + DONMEDO + HONE + PELOYM + IBASIL + MEON + ALYMDRICTELS + PERSON + CRISOLSAY + LEMON SESSLE NIDAR HORIEL PEUNT + HALMON + ASOPHIEL + ILNOSTREON + BANIEL + VERMIAS + SLEVOR + NOELMA + DORSAMOT + LHAVALA + OMOR + FRAMGAM + BELDOR + DRAGIN + Come, N. . .

Dismissal of the Inferior Spirit.

Go in peace, N., whence you came, peace be with you, and come every time I shall call you, in the name of the Father + and of the Son + and of the Holy Spirit + Amen.

Then you will burn the characters, because they will serve only once.

Another Conjuration.

I conjure thee, N., by the name of the Great Living God, Sovereign Creator of all things, that thou appear in human form, fair and aggreeable, without noise or inconvenience, to answer truthfully in all the interrogations that I shall make. I conjure thee to do this by the power of the Holy and Sacred Names.

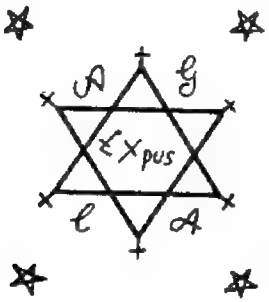
Orison of the Salamanders.

Immortal, eternal, ineffable and Holy Father of all things, who is carried by the revolving chariot unceasingly, of the worlds which continually revolve: dominator of the Etherian countries where there is raised the throne of Thy power: above which Thy redoubtable eyes see all, and Thy holy ears hear allÑaid Thy children whom Thou hast loved since the birth of the centuries: for thy golden and great and eternal majesty shines above the world, the sky and the stars, Thou art elevated above all, O sparkling fire, and Thou illuminatest Thyself by Thy splendor, and there go out from Thy essence untarnishable rays of light which nourish Thy infinite spirit. That infinite spirit produces all things, and makes the mighty treasure which cannot fail, to the creation which surrounds Thee, due to the numberless forms of which she bears, and which Thou hast filled at the start. From this spirit comes also the origin of those most holy kings who are around Thy throne, and who compose Thy court, O Universal Father!

O Unique One, O Father of happy mortals and immortals! Thou hast created in particular the powers which are marvellously like the eternal thought, and from Thy adorable essence. Thou hast established them over the angels, Thou hast created a third kind of sovereign in the elements. Our cintinual exercise is to worship Thy desires. We burn with the desire to possess Thee, O Father, O Mother, the most tender of Mothers! O wonderful example of feelings and tenderness of Mothers! O Son, the flower of all sons! O Form of all forms! Soul, Spirit, Harmony, and Name of all things, preserve us and we shall be blessed. Amen.

Of the Pentacle and the Manner of Working.

I have put here the form of the Pentacle of Solomon so that you may make the arrangements, they being of great importance.



When you make your circle, before entering therein, it is to be perfumed with musk, amber, aloes wood and incense. And for the perfume which you will need for the invocations, that is incense alone.

It is to be observed that you need to have always a fire during invocations, and when you perfume, this will be in the name of the spirit that you would invoke. When you are placing the perfume on the fire, say all the time:

I burn this, N., in the name and to the honor of N.

It is to be remembered that you must hold the invocation in the left hand, and in the right a rod of elder, and a ladle and a knife are to be at your feet.

When all this is ready, stand inside the circle. If you have companions with you, they are to hold a hand one of the other. When inside, trace the form of the circle with the knife of the Art.

Then pick up the wands, one after the other, reciting the Fiftieth Psalm. When the circle is complete, perfume and sprinkle it with holy water. Characters are to written at the four corners of the circle. There are generally four pentacles, one at each point of the compass; and the spirit is prohibited specifically from entering into the precincts of the circle.

Then the invocations are to be repeated seven times. When the spirit appears, make him sign the character which you are holding in your hand, which promises that he will come whenever you may call him. Ask for what you think needed, and he will give it to you.

Dismissal of the Spirit.

Let him go away in these words:

Ite in pace ad loca vestra et pax sit inter vos redituri ad mecum vos invocavero, in nomine Patris + et Filii + et Spiritus Sancti + Amen.

[Go in peace unto your abode and let there be peace between you and I, and be ready to come to me when you are called, in the name of the Father + and the Son + and of the Holy Spirit + Amen]

Rare & Suprising Magical Secrets.

The manner of making the Mirror of Solomon, useful for all divinations.

In the name of the Lord, Amen. YE shall see in this mirror anything which you may desire. In the name of the Lord who is blessed, in the name of the Lord, Amen. Firstly, you shall abstain from all actions of the flesh, and also from any sin, whether in word or action, during the period of time laid down herein. Secondly, you must perform acts of good and piety. Thirdly, take a plate of finest steel, burnished and slightly curved, and with the blood of a white pigeon write upon it, at the four corners, these names: JEHOVA, ELOYM, METATRON, ADONAY.

Place the steel in a clean, white cloth. Look for the new Moon, in the first hour after the Sun has set, and when you see it, go to a window, look devoutly towards Heaven, and say:

O Eternal, O King Eternal! God Ineffable! Thou, who hast created all things for the love of men, and by a concealed decision for the wellbeing of man, deign Thou to look on me, N., who am Thy most unfit and unworthy Servant, and look upon this, which is my intention.

Deign to send unto me Thine Angel, Anael upon this same mirror; he does command and order his companionsÑwhom Thou hast formed, O Most Powerful Lord, who hast always been, who art, and who shall ever be, so that in Thy name they may work and act with equity, giving me knowledge in everything that I shall seek to know of them.

Now you are to throw down upon the burning embers a perfume. While you are doing this, say:

In this and with this, that I pour forth before Thy face, O God, my God, Thou who art blessed, Three in One, and in the state of exaltation most sublime, who sits above the Cherubim and Seraphim, who will judge the earth by fire, hear me!

This is to be said three times. When you have done so, breathe three times upon the surface of the mirror, and say:

Come, Anael, come: and let it be thy agreement to be with me willingly: in the name + of the Father, the Most Puissant, in the name + of the Son, Most Wise, in the name + of the Holy Spirit, the Most Living!

Come, Anael, in the terrific name of Jehova! Come, Anael, by the power of the everliving Elohim! Come, thee, by the right arm of the mighty Metatron!

Come to me, N., and order thy subjects so that they may make known to me through their love, joy and peace, the things that are hidden from my eyes.

When you have finished this, raise your eyes toward Heaven and say:

O most powerful Lord, who does cause all things to move in accordance with Thy will, listen to my prayer, and may my intentions be aggreeable to Thee! O Lord, if it be Thy will, deign to gaze upon this mirror and sanctify it, that Thy Servant Anael may come thereto with his companions, and be agreeable to me, N., Thy poor and humble servant! O God, blessed and raised above all the spirits of Heaven, Thou who livest and reignest for all time. Amen.

When this is done, make the Sign of the Cross over yourself, and also on the mirror on the first day, and also on the next forty and five days. At the end of this time, the angel Anael will

appear to you, like unto a beautiful child. He will greet you, and will order his companions to obey you.

It does not always require as long as this to cause the angel to appear, however. He may come on the fourteenth day, but this will depend upon the degree of application and fervor of the operator.

When he comes, ask him whatever you may desire, and also beg him to come and do your will whenever you shall call him.

When you want Anael to come again, after the first time, all you have to do is to perfume the mirror, and say these words: Come, Anael, come, and let it be thy agreement --and the rest of this prayer to Anael as we have given you above, until the Amen.

Dismissing the Spirit.

When he has answered your questions, and you are satisfied with him, you must send him away by saying this:

I thank thee, Anael, for having appeared and having fulfilled my requests. Thou mayest therefore depart in peace, and shall return when I call unto thee.

The perfume of Anael is saffron.

Divination by the Word of Uriel.

To succeed in this operation, he who makes the experiment must do all things which are told herein. He is to choose a small room or place which for nine days or more has not been visited by women in an impure state [i.e., during their menstration period].

This place must be well cleaned and consecrated, by means of consecrations and aspersions. In the middle of the room there is to be a table covered with a white cloth. On this is a new glass vial full of spring water, brought shortly before the operation, with three small tapers of virgin wax mixed with human fat; a piece of virgin parchment, and the quill of a raven suitable for writing with; an inkpot of chine full of fresh ink; a small container of metal with materials to make a fire.

You must also find a boy of nine or ten years old, who shall be well behaved and cleanly dressed. He should be near the table.

A large new needle is taken, and one of the three tapers is mounted upon it, six inches behind the glass. The other two tapers should be positioned at the right and left of the glass, and an equal distance away.

While you are doing this, say:

Gabamiah, Adonay, Agla, O Lord of Powers, aid us!

Place the virgin parchment on the right of the glass and the pen and ink on the left. Before starting, close the door and windows.

Now stir the fire, and light the wax tapers. Let the boy be on his knees, looking into the glass vial. He should be bareheaded and his hands joined.

Now the Master orders the boy to stare fixedly into the vial, and speaking softly into his right ear, he says:

The Conjuration.

URIEL + SERAPH + JOSATA + ABLATI + AGLA + CAILA, I beg and conjure thee by the four words that God spoke with His mouth to His servant Moses: JOSTA + AGLA + CAILA + ABLATI. And by the name of the Nine Heavens in which thou livest, and also by the virginity of this child who is before thee, to appear at once, and visibly, to reveal that truth which I desire to know. And when this is done, I shall discharge thee in peace and benevolence, in the Name of the Most Holy Adonay.

When this conjuration is finished, ask the child whether he sees anything in the vial. If he answers that he sees an angel or other materialization, the Master of the operation shall say in a friendly tone:

Blessed spirit, welcome. I conjure thee again, in the Name of the Most Holy Adonay, to reveal to me immediately . . . . (Here the operator petitions the spirit for what he will.)

Then say to the spirit:

If, for any reason, thou dost not wish what thou sayest to be heard by others, I conjure thee to write the answer upon this virgin parchment, between this time and the morrow. Otherwise thou mayst reveal it to me in my sleep.

If the spirit answers audibly, you must listen with respect. If he does not speak, after you have repeated the supplication three times, snuff the tapers, and leave the room until the following day. Return the next morning, and you will find the answer written on the virgin parchment, if it has not been revealed to you in the night.

Divination by the Egg.

The operation of the Egg is to know what will happen to anyone who is present at the experiment.

One takes an egg of a black hen, laid in the daytime, breaks it, and removes the germ.

You must have a large glass, very thin and clear. Fill this with clear water and into it put the egg-germ.

The glass is placed in the Sun at midday in summer, and the Director of the operation will recite the prayers and conjurations of the day.

These prayers and conjurations are such as are found in the Key of Solomon, in which we treat amply of airy spirits.

And with the index finger, agitate the water, to make the germ turn. Leave it to rest a moment, and then look at it through the glass, not touching it. Then you will see the answer, and it

should be tried on a working-day, because these are spirits that will come during the times of ordinary occupations.

If one wishes to see if a boy or a girl is a virgin, the germ will fall to the bottom; and if he (or she) is not, it will be as usual.

To See Spirits of the Air.

Take the brain of a cock, the powder from the grave of a dead man (which touches the coffin), walnut oil and virgin wax. Make all [this] into a mixture, wrapped in virgin parchment, on which is written the words:

GOMERT KAILOETH, with the character of Khil.

Burn it all, and you will see prodigious things. But this experiment should be done only by those who fear nothing.

To make 3 Girls or 3 Gentlemen appear in your Room, after Supper.

It is necessary to be three days chaste, and you will be elevated.

I. Preparation. On the fourth day, as soon as it is morning, clean and prepare your room, as soon as you have dressed. You must be fasting at this time. Make sure that your room will not be disturbed for the whole of the ensuing day. Note that there shall be nothing hanging, neither anything crosswise to anything else, no tapestries or clothes hanging, and no hats or cages of birds, or curtains of the bed, and so on.

Above all, make sure that everything is clean in every way.

II. Ceremony. After you have supped, go secretly to your room, which has been cleansed as already described. Upon the table there is now to be set a white cloth, and three chairs at the table. In front of each place, set a wheaten roll and a glass of clear and fresh water. Now place a chair at the side of the bed, and retire, while saying this:

III. Conjuration. Besticitum consolatio veni ad me vertat Creon, Creon, Creon, cantor laudem omnipotentis et non commentur. Stat superior carta bient laudem omviestra principiem da montem et inimicos meos o prostantis vobis et mihi dantes que passium fieri sincisibus.

The three people, having arrived, will sit by the fire, eating and drinking, and will thank the person who has entertained them. If you are a gentleman, three girls will come; but if you are a lady, three yound men will be involved.

Then the three will draw lots as to whom is to stay with you. If the operator is a man, the girl who wins will sit in the chair which you have placed by the bed, and she will stay and be with you until midnight. At this time she will leave, with her companions, without having been dismissed.

The two others will stay by the fire, while the first entertains you.

While she is with you, you may ask her any question, about any art or science, or upon any subject at all, and she will at once give you a definite reply. You can ask the whereabouts of hidden treasure, and she will tell you where it is, and how and when to remove it. If the treasure is under the guardianship of infernal spirits, she will come herself, with her companions, and defend you against these fiends.

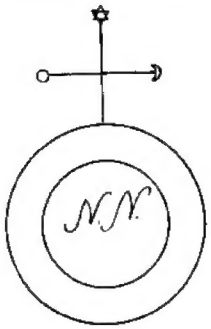
When she leaves, she will give you a ring. If you wear this on your finger, you will be fortunate at gambling. If you place it on the finger of any woman or girl, you will be able at once to obtain your will of her. Note: The window is to be left open. You can do this experiment as often as you please.

To Make a Girl come to You, however Modest she may Be.

Experiment of a marvelous power of the superior intelligences.

Watch for the crescent or the waning moon, and when you see it, make sure that you see also a star, between the hours of eleven and midnight. Before beginning the process, do thus:

Take a virgin parchment, and write on it the name of the girl whom you desire to come. The shape of the parchment is to be as you see in this figure:



On the other side of the parchment, write MELCHIAEL, BARESCHAS. Then put the parchment on the earth, with the part where the name of the person is written next to the ground. Place your right foot upon the parchment, and your left knee, bent, upon the ground.

Then look to the highest star in the sky, while in this position. In your right hand hold a taper of white wax, sufficiently large to burn for one hour. Then say the following:

The Conjuration.

I salute thee and conjure thee, O beautiful Moon, O most beautiful Star, O brilliant light which I have in my hand. By the light which I have in my hand. By the air that I breathe within me, by the earth that I am touching: I conjure thee. By the names of the spirit princes living in you. By the ineffable name ON, which created everything! By you, O resplendent angel GABRIEL, with the planet Mercury, Prince, MICHIAEL and MELCHIDAEL.

I conjure you again, by all the Holy Names of God, so that you may send down power to oppress, torture and harass the body and soul and the five senses of N., she whose name is written here, so that she may come unto me. Let her then be tortured, made to suffer. Go, then, at once! Go, MELCHIDAEL, BARESCHES, ZAZEL, FIRIEL, MALCHA, and alll those who are with thee! I conjure you by the Great Living God to obey my will, and I, N., promise to satisfy you.

When this conjuration has been said three times, burn the parchment with the taper. On the next day, take the parchment, put it in your left shoe, and let it stay there until the person whom you have called comes to seek you out. In the conjuration you must say the date that she is to come, and she will not be absent.

To Make oneself Invisible.

Collect seven black beans. Start the rite on a Wednesday, before sunrise. Then take the head of a dead man, and put one of the black beans in his mouth, two in his eyes and two in his ears. Then make upon his head the character of Morail.

When you have done this, bury the head, with the face upwards, and for nine days, before sunrise, water it each morning with excellent brandy. On the eighth day you will find the spirit mentioned, who will say to you: "What wilt thou?"

You will reply: "I am watering my plant." Then the spirit will say: "Give me the bottle, I desire to water it myself." In answer, refuse him this, even though he will ask you again.

Then he will reach out with his hand, and will display to you that same figure which you have drawn upon the head. Now you can be sure that it is the right spirit, the spirit of the head. There is a danger that another one might try to trick you, which would have evil consequences—and in that case your operation would not succeed.

Then you may give him the bottle, and he will water the head and leave. On the next day--which is the ninth--when you return, you will find the beans that are germinating. Take them and put them in your mouth, and look at yourself in the mirror. If you can see nothing, it is well. Test the others in the same way, either in your own mouth, or in that of a child. Those which do not confer invisibility are to be reburied with the head.

To Have Gold and Silver, or the Hand of Glory

Tear out the hair of a mare in heat, by the roots, closest to the nature, saying DRAGNE, DRAGNE, DRAGNE. Then tie them into a knot. Now go out and buy, without dispute over the price, a new pot of earthenware, which shall have a lid. Return to your house as fast as you can, fill the pot with water from a spring, until it is not quite full. Place the knotted hairs in it, cover it, and place it where neither you nor anyone else can see it, for there is danger in this.

After nine days, at the hidden hour, bring out the pot and open it, and you will find that there is a small animal like a snake therein. This fill jump up. Then say: I ACCEPT THE PACT.

Do not touch the animal with your hand. Place it in a new box, which you have bought for this purpose, and that withouth bargaining as to price. You must feed the creatue on wheat-husks alone, daily.

When you need gold or silver, place as much as you require in the box. Go to bed, with the box at the side of the bed. Sleep, if you desire, for three or four hours. Rise, then, and you will find that the money you have placed in the box has been doubled. But what you put first into the box must be left in it.

If it is an ordinary-looking snake, you should not ask for more than one hundred francs at each time. If, however, it has a human face, then you will be able to obtain a thousand francs each time.

If you want to kill the creature, place in the box instead of its daily husks, some of the flour which has been used fo the consecration in the first Mass said by the priest.After eating this it will die. Above all, do not omit anything, because this is not intended as a joke!

Garters for Distances

Go out of the house, fasting; march to your left untilyou find a ribbon-seller. Buy one ell of white ribbon. Pay what is asked, and drop a farthing (un liard) into the box.

Return home by the same route. Next day do the same, until you have found a seller of pens. Buy one, as you bought the ribbon. When you are locked in your own room, write with your own blood on the ribbon the characters of the third line on the plan. This is the right garter. Those of the fourth line are for the left. [These are presumably the planetary symbols in the concentric circles of the plan of the Grimoire.]

When this is done, go out. The third day after, take your ribbon and pen, walk to the left until you find a pastry cook or bakery. Buy a cake or bread for a halfpenny. Go to the first tavern, order a half bottle of wine, have your glass rinsed three times by the same person, break in three the cake or bread.

Put the three pieces in the glass with wine. Take the first piece and throw it under the table without looking at it, saying IRLY, FOR THEE.

Then take the second piece and throw it likewise, saying TERLY, FOR THEE. Write on the other side of the garter the two names of these spirits with your blood. Throw down the third piece, saying, ERLY, FOR THEE. Throw down the pen, drink the wine without eating, pay the cost and go away.

Being outside the town, take the garters, make no mistake as to which is the right and which the left. This is important. Stamp three times with the foot on the ground, pronounce the names of the spirits TERLY, ERLY, BALTAZARD, IRLY, MELCHIOR, GASPARD, LET US GO. Then make your trip.

To Make a Girl Dance in the Nude

Write on virgin parchment the Character of FRUTIMIERE with the blood of a bat. Then put it on a blessed stone, over which a Mass has been said. After this when you want to use it, place the character under the sill or threshold of a door which she must pass.

When she comes past, she will come in. She will undress and be completely naked, and will dance increasingly until death, if one does not remove the character; with grimaces and contortions which will cause more pity than desire.

To See in a Vision Anything from the Past or Future

The two N N which you see in the second small circle mark the place where you put your name [see To Make a Girl Come to You . . .]. To know what you will, write the names in the circle on virgin parchment, before sleeping, and put it under your right ear on retiring, saying the following orison:

Orison

O Glorious Name of Great God the ever-living, to whom all things are present, I am Thy servant N. . . . Father Eternal, I beg You to send me Thy Holy Angels, who are written in the Circle and that they shall show me what I want to know, by Jesus Christ our Lord. So be it

Having completed the orison, lie down on your right side, and you will see in a dream that which you desire to know.

To Nail (an Enemy)

Go to a cemetery, remove a nail from an old coffin, saying:

Nails, I take you, so that you may serve to turn aside and cause evil to all persons whom I will. In the Name of the Father, and of the Son, and of the Holy Spirit. Amen..

When you wish to use it, you must look for a footprint and making the three figures of GULAND, SURGAT and MORAIL, fix the nail in the middle saying:

Pater noster upto in terra [our father who art on earth]

Hit the nail with a stone, saying:

Curse evil to N . . ., until I remove thee.

Re-cover the place with a little dust, and remember it well, because one cannot remove the evil which this causes, but by removing the nail, and saying:

I remove thee, so that the evil which thou has caused to N. . ., shall cease. In the Name of the Father, and of the Son. and the Holy Spirit. Amen.

Then take the nail out, and efface the characters: not with the same hand as you make them, but with the other. Thus it will be without danger.

FIN